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fosters temperance and honesty; temperance because, since the Folly does n't sell drinks, . . . it becomes a citadel of refuge for inebriates, who can't go out between the acts, as no entr'-acts are provided; honesty because it pens up a herd of sneak-thieves and pick-pockets for two hours and a half at a stretch. Moreover, it elevates industry and even prevents loss of life. What, think you, would happen to the trades, were those clowns and men-singers allowed a hand in them? What to the art of cookery, were the "40 La Belle Parisiennes 40" restored to the kitchen? . . . But I sometimes suspect the institution affords more profit to the world outside it than to the world within. It enables the belligerently ethical to dog it with hired detectives (whereby they obtain much growth in grace), and it grants the sociological prowler a most fruitful opportunity for eavesdropping at the Underworld's confessional." W. JENKINS.

*The Fragments of Empedocles.* Translated into English Verse by WILLIAM ELLERY LEONARD, Ph. D. Chicago, Open Court Publishing Co. 1908. pp. viii., 92.

An introduction, treating of Empedocles the man, the philosopher, and the poet, is followed by a bibliography, and this again by the collected fragments ('On Nature' and 'The Purifications'), given both in the original Greek and in verse translation (unrhymed iambic pentameter), after which comes a final section of Notes. The translator has had the critical assistance of Professor Newbold and of Professor McGilvary. Many of his renderings are very happy. In some cases, however, as in the simile of the water-clock preserved in Aristotle's tract *On Respiration*, a poetical version is out of the question, and should not be attempted.

The volume is attractively printed. We have noticed no errors, except that on page 81 'cyclops' is used as a plural. W. JENKINS.